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ABSTRACT

This paper offers translations for about 300 names for spirits, relations, and kinships taken from the extinct American Indian languages of southeastern New England, Narragansett and Massachusett. Each section contains tables of three columns. On the left is the term being defined, as defined in the middle column, with useful comments on the right side. "Reconstructed" refers to a guess as to a word's meaning. The abbreviation "Narr." refers to the Narragansett language as recorded by Roger Williams (1643). The citation "Mayhew" refers to his unique letter of 1722, probably the only written description of the language given by a fluent speaker. The infinity symbol is used to refer to the sound "oo." "Native Spelling" means that old, original writings of a native speaker are quoted. The words in these languages for relations and relationships are very complex, not well-documented, and not well-understood. For example, the word "sister" may refer to many relations (a blood relation, a half-sister, a step-sister, or a foster sister). Pronunciation of the words is not attempted because of the scanty knowledge of this language. (Contains 16 references.) (SM)

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NEW ENGLAND INDIAN FAMILY

SPIRITS & FAMILY RELATIONS

Dr. Frank Waabu O'Brien

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SPIRITS

&

FAMILY RELATIONS

Massachusett-Narragansett Revival Program
A project for the reconstruction of the extinct American Indian Languages of Southeastern New England

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Wunnohteaonk

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MAY PEACE BE IN YOUR HEARTS

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—NOTES—

The main text shows translations for about 300 names for Spirits, relations and kinships taken from the extinct American Indian languages of southeastern New England, Narragansett and Massachausett. References are given below. A table of contents is also provided below.

Each section contains tables of three columns. On the left is the term being defined, as defined in the middle column, and any useful comments on the right side. "Reconstructed" refers to my own "guess" as to meaning, etc. The abbreviation Narr. refers to the Narragansett language as recorded by Roger Williams (1643). The citation "Mayhew" refers to his unique letter of 1722—probably the only written description of the language given by a fluent speaker. We use the special digraph (infinity symbol) ∞ to refer to the sound oo as in "food"; "oo" or ∞ probably refers to the same sound. "Native Spelling" this means we quote old, original writings of a Native speaker (collected in Goddard & Bragdon, 1988). These native writings have given us names not previously recorded or understood by 16th century missionaries and grammarians such as John Eliot ("The Apostle to the Indians").

The words in these languages for relations and relationships are very complex, not well documented and not well understood. For example, "sister" may refer to many relations: a blood-related sister, a half sister, step sister, foster sister (through adoption), companions of same wigwam, longhouse or clan, or other relationships. Also "my sister" is said differently if the speaker is a male or female. This brief treatise has some question marks since we are not sure at this time.

Pronunciation of words is not attempted owing to the scanty knowledge of this language. For technical guidelines, see Goddard & Bragdon (1988). Strong ⊗ Woman Moondancer (1998b) provide a long guide to interpretation of vowel sounds and consonant-voiwel clusters.

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SPIRITS

First they branch their God-head into many branches ... First, many Gods: they have given me Names of 37 which I have, all which in their solemne worships invoke...

— Roger Willams, *A Key into the Language of America*, 1643, page 121

(most names are lost)

<>

Great Spirit	•Kautántowit (Narr.) •Keihtánit • Keihtán	"*Kautántowwit* the great *South-West*, to whose House all souls goe, and from whom came the Corne, Beanes, as they say". (Roger Williams, 1643). Keihtánit wunniyeu = "The Grerat Spirit smiles"
Spirit	Manit∞	Spirit in general. wunniyeu manit = "God is happy". Manit anawat = "God commands". Mannitoo oo = "God exists". ("The first two syllabils stand for God the Latter asserhts his existence", Mayhew, 1722)
Spirits (plural)	•Manitt∞g •Manittôwock (Narr.)	wutche cummanittôwock manaûog ("your many Gods", (Roger Williams, 1643)
Sun Spirit	Keesuckquànd	
God of Day	kēsukanit	
Moon Spirit	Nanepaûshat	
West Spirit	Chekesuwànd	
East Spirit	Wompanànd	
North Spirit	Wunnanamèanit	
South Spirit	Sowwanànd	
House (wetu) Spirit	Wetuómanit	
Woman's Spirit	Squàuanit	
Children's Spirit	Muckquachuckquand	
Sea Spirit	Paumpágussit	pum, pummoh = "the sea (ocean)"
Good Spirit (?)	Tisquantum (squantum)	See Wunnand
The Healing Spirit The Spirit of Death	Abbomocho (Hobbomock, Chepi)	The Spirit of Death, night, northeast wind, the dark and the underworld.

		To the English Hobbomock meant "the Devil", "Evil Spirit"
Fire Spirit	Yotáanit	"When I argued with them about their Fire-God [Yotáanit]: can it, say they, be but this fire must be a God, or Divine power, that out of a stone will arise in a Sparke, and when a poore naked *Indian* is ready to starve with cold in the House, and especially in the Woods, often saves his life, doth dresse all our Food for us, and if he be angry will burne the House about us, yea if a spark fall into the drie wood, burnes up the Country ? (though this burning of the Wood to them they count a Benefit, both for destroying of vermin, and keeping down the Weeds and thickets)". (Roger Williams, 1643)
The Spirit of the Creator	Nashauanit	
The Spirit of Goodness	• woonand • wunnand • woonanit	wunni = "good"
The Spirit of Evil	• mattand • mattanit	matta = "bad, evil"
The Spirit of Mercy	Nisquanem	
Evil Spirit	Matche Manit∞	
My Spirit	nammanittoom	

CONJECTURED
Reconstructed Words

Bear Spirit	Mosquand	
Deer Spirit	Ahtuquánd	
Turtle Spirit	Tunnúppaquand	
Wolf Spirit	Muckquand (Pequot-based)	
Stone Spirit	Hussúnand	
Spirit of Food	Meechanit	
Corn Spirit	Eweatchimánit	
Black Corn Spirit	Suckaweatchimánit	
Red Corn Spirit	Musqueweatchimánit	
Yellow Corn Spirit	Wesaueweatchimánit	
Blue Corn Spirit	Peshaueweatchimánit	
Spotted Corn Spirit	Choganweatchimánit	
Snow Spirit	Konnánd	
Water Spirit	Nippe-Anit	
Wind Spirit	Wabanand	
Earth Spirit	• Auke-Anit • Aukéquand	
Tree Spirit	Mehtuquánd	
Rain Spirit	Sokennánd	
Bird Spirit	Psúkanit	
Eagle Spirit	Wompissácukanit	
Owl Spirit	Ohomousanit	
Hawk Spirit	Wushowunaneanit	
God of War	Matwaûquand	
God of Peace	Wunnohquand	
Heart Spirit	Metahnand	
Man's Spirit	Skeetompanit	

MOTHER[1]

my mother	• nókas • n∞kas • nókace (Narr.) • nítchwhaw (Narr.)	literally, "I come from her". The different spellings show different ways it was said in different places ("dialect" difference).
my late (deceased) mother	nókasi	reconstructed
your mother (singular)	• kókas • k∞kas	different spellings show different ways it was said in different places ("dialect" difference)
the mother of him or her	ókasoh	Obviative form .
her mother ?	• wútchēhwau • wítchwhaw (Narr.)	
his late (deceased) mother	oohkassuk	Native spelling
our mother	nokasun	reconstructed

[1]**GRAMMAR NOTES**

❖ ABSENTATIVE NOUNS

This concept refers to rules for nouns of "absent" or deceased persons:

1. For "my late (deceased) ___", add –i to the noun (ist person); e.g. nókasi adds –i to nókas ("my mother")
2. Same rule as above for "your late (deceased) ___", add –i to noun (2nd person)
3. For "his/her late (deceased) ___", add –uk (or) –oh (obviative) to noun (3rd person)
4. Same rule as #3 for "your late (deceased) ___", add –uk (or) –oh to noun (2nd person, plural)
5. For "our late (deceased) ___", add –on (or) –an to noun (2nd person, plural)

❖ OBVIATION

Relations ending in -oh, -ah, -uh are "Obviative case" nouns and mean "the ____of" (e.g., ókasoh= "the mother of him or her"); it doesn't translate "his/her mother". Verbs also follow obviation rules. See Goddard and Bragdon, 1988 or Moondancer, Strong Woman, 2000

❖ PERSONAL FRONOUNS

The rules for forming "my___", "your ___"., His/her___", etc. are:

My, our = n__
Your = k__
His/her, their = w__ (or) oo__ (or) ∞__

To pluralize a relation, add –og (and sometimes "reduced vowels" or "glides" are required before inserting -og)

See Goddard & Bragdon (1988) for more information.

Using the above three sets of rules, one can reconstruct certain kinship relations not given in the available sources of information. We have occasionally suggested these reconstructed forms.

mother	ókas	"giver of life on earth". The word ohke meaning "earth, homeland, Mother Earth" comes from the root for "mother".
a mother	• ókasu	
all mothers, motherhood	ókasinneunk	-unk = plural ending for a grouping or collection (e.g., "motherhood")
any mother, a mother	• wutokasin • wuttookāsin	The different spellings show different ways it was said in different places ("dialect" difference)

FATHER

my father	• n∞sh • nòsh (Narr.)	• wutch negone n∞shik = "I have come from my forefathers" • nookoosh = "I have a father" (Mayhew, 1722)
my late (deceased) father	n∞shi	nooksha = "My father that was (but now is not)", Mayhew, 1722
your father (singular)	k∞sh	cuttòso = "Have you a father?" (Narr.)
your late (deceased) father	k∞shi	
your father (plural)	kooshoo	Biblical--God is Father to all
his father	• oohskok (Mayhew, 1722) • osh (Narr)	Roger Williams (1643) translates osh as "a father"
the father of him or her	∞shoh	Obviative case
our father (plural)	n∞shun	appears in Lords Prayer
our fathers (plural)	nooshunnanog	Native spelling
our late (deceased) father	n∞shinnon	Native spelling
your late (deceased) father (singular)	k∞shinnan	Native spelling (author's translation)
your late (deceased) fathers (plural)	kooshinnanuk	Native spelling (author's translation)
your forefathers (plural)	negone kooshoowog	
our forefathers (plural)	negone nooshunnônuk	
their father	oohshoowôok	Mayhew
all fathers, fatherhood	wut∞shinneunk	
he who is a father	wut∞shimau	

HUSBAND

"I am a married man"	nummittumwussissu	• npakétam = "I am divorcing (am divorced)", Narr. • sanomp (or) sunnup = "common (Married ?) man" (see MAN, below)
my husband	nasuk	obviously a woman speaking
your husband (singular)	kasuk	
your husbands (plural)	kahsukowoog	refers to husbands of women; does not mean women with many husbands
her husband	wasukeh	wussentam = "he marries"
a husband	• wasūkkion • wasēkkien • wásick (Narr.)	The different spellings show different ways it was said in different places ("dialect" difference)
a widower	segaûo (Narr.)	see "a widow" under WIFE
adulterer	mammaûsa (Narr.)	• "He/she is an adulterer" (Narr.) • Nummammóqwun ewò ' "He/she has wronged my bed (adultery)", Narr. • Pallè nuchisquauaw = "He/she has committed adultery" (Narr.)
"Polygamy"[2]	nquittócaw (Narr.) neesócaw (") sshócawaw (") yócawaw (")	I have one wife I have 2 wives I have 3 wives I have 4 wives

[2] Meaning: the condition or practice of having more than one spouse at one time. Also called *plural marriage*.

WIFE

"I am a married woman"	n∞wetauattam	
my wife	• nummittamwus • noweéwo (Narr.) • nullógana (Narr.)	obviously a man speaking. waumaûsu= "She is loving"
my wives ?	nummittamwussuog ?	not sure of
your wife (singular)	• kummittamwus • cummíttamus (Narr.) • coweéwo (Narr.)	
your wives (plural)	kummittamwussog	some men had more that one wife, but the word seems to mean "the wives of all you men"
the wife of him	ummittamwussoh	Obviative form. nequt ∞kauau = "he has one wife"
a wife	• mittamwus (or) mittumwussis • weéwo (Narr.) • wullógana (Narr.)	ummittamwussu (or) ummittamwussuissu = "he takes a wife"; "he takes as a wife"
any wife	ummittamwussin	
a widow	sekousq	"woman left behind"
widows (plural)	sekousquaog	
Pregnant woman	neechaw (Narr.)	She is pregant. Paugcótche nechaûwaw = "She is already delivered". kitummâyi mes nechaw = "She has just now delivered"

SON

my son	nunnaumon	
my sons (plural)	nunnaumonog	wame nunnaumonunk = "all my sons"
your son (singular)	• kenaumon • kenômon	The different spellings show different ways it was said in different places ("dialect" difference)
your sons (plural)?	kenaumononog	not sure of
the son of him/her	wunnaumonuh	Obviative
his/her sons (plural)	wunnaumonuhog	
my grandson ("my son's son")	nunnaumon wunnaumonoh	two words here
younger, youngest son	muttásons	
our sons (plural)	nunnaumonnanonog	Native spelling
a son, son of anyone	wunnaumoniin	
a son of someone	mukkatchouks	In Narragansett, nummúckquáchucks = "my son"
sons of someone (plural)	mukkatchouksog	

DAUGHTER

my daughter	nuttaun	root = "taun"
my (young, small) daughter	nuttaunes	-es is "diminutive" form (to indicate something smaller)
my daughters (plural)	nuttaunesog	
my mother's daughter	wuttónoh n∞kas	two words here
my father's daughter ?	wuttónoh n∞sh	not sure
your daughter (singular)	kuttaunes	
the daughter of him or her	wuttaunoh	Obviative form. "he begets or has a daughter, she bears a daughter" = wuttôneu (or) wuttauniyeu
his daughter her daughter ?	wuttaun	not sure of "her daughter"
his/her daughters (plural)	wuttaunog	
our daughters (plural)	nuttaunnónog	
a daughter, any daughter	wuttaunin	
a second daughter	noh adtóekit	"she who is next in age"
daughters (plural)	wuttanog	
younger, youngest daughter	muttásons	
all daughters, daughterhood	wuttaunéunk	

BROTHER

(very complicated!)

my brother (by birth) male speaking	neemat	used only by a man or male (a male says this of his brother)
my brother (by birth) female speaking	neetompas	used only by a woman or female (a female says this of her brother)
my brothers (by birth) (plural) male speaking	neematog	used only by a man or male (a male says this of his brothers). Word used also by Eliot to mean "brethren"
my brothers (by birth) (plural) female speaking	neetompasog	used only by a woman or female (a female says this of her brothers)
my older brother	nunnohtónukqus	
your brother (by birth) (singular) male speaking	keemat	a male is speaking about "your brother" (by birth, but used also as "brethren" by Eliot)
your brother (by birth) (singular) female speaking	keetompas	a female is speaking about "your brother" (by birth)
your brothers (by birth) (plural) male speaking	keematog	a male is speaking about "your brothers" (by birth , but used as "brethren" by Eliot)
your brothers (by birth) (plural) female speaking	keetompasog	a female is speaking about "your brothers" (by birth)
your brothers (talking to more than one person about "your brothers")	kematt∞wóog	"your brethren" in Eliot
your older brother?	kenohtônukqus	not sure of
his or her brother	weetompas	used by either sex for either sex, and may refer to a non-blood relation or of same wetu, longhouse or clan

his/her brothers (by birth) (plural)	weematog	weematíttuog = "they are brothers"
we are brothers	nomattimen	reconstructed
they are brothers	wematítuock (narr.)	
the brother of him by birth or born in same household	weematoh	Obviative form.
the brother of her by birth or born in same household male speaking	weetáhtuoh	Obviative form. A male is speaking about "her brother"; used for one of same biological family or of same wetu, longhouse or clan
the younger brother of him or her	wessummussoh	Obviative form. Male or female speaking
the older brother of her?	wunnohtónukqusoh	Obviative form.
his/her oldest brother	• mohtomégitche • mohtomégit	The different spellings show different ways it was said in different places ("dialect" difference)
a brother, any ones brother	• wematin • ∞wemăttin	The different spellings show different ways it was said in different places ("dialect" difference)
all brothers, brotherhood	weemattinneunk	

SISTER

(very complicated!)

my sister (by birth), father or mother's daughter male speaking	neetompas	a male is speaking about "my sister"
my sister father's daughter ? male speaking	nummissus	a male is speaking about "my sister"
my sister (by birth or not) female speaking	netukkusq	a female is speaking about "my sister". Used for a half sister or one of same wetu, longhouse or clan
my sisters (by birth) father or mother's daughters male speaking	neetompasog	a male is speaking about "my sisters"
your sister (singular), father's daughter male speaking	kummissis	a male is speaking about "your sister"
your sisters (by birth), (plural) father or mother's daughters male speaking	keetompas	a male is speaking about "your sisters"
your sisters (by birth or not) (plural) father's daughters ? female speaking	ketukkusqquog ?	a female is speaking about "your sisters". Used for half sisters or one of same wetu, longhouse or clan
your sisters (plural) father's daughters ? male speaking	kummissisog	a male is speaking about "your sisters"
the younger sister of him or her	wessummussoh	Obviative form. Male or female speaking of his or her sister

his or her sister (by birth or not) father or mother's daughter	weetompassu (or) weetompas	used by either sex for either sex, and may refer to a non-blood relation or of same wetu, longhouse or clan
his or her sister father's daughter	ummissés	
the sister of him or her	ummissésoh	
the sister of him	weetáhtuoh	Obviative form. SA male speaking of "his sister" or "kinswoman"
his/her oldest sister	• mohtomégitche • mohtomégit	The different spellings show different ways it was said in different places ("dialect" difference)
the sister of him or her	weetuksquoh	Obviative form. May refer to ones' non blood sister in the same wetu, longhouse or clan
our sister	ummissiesin	
a sister, half sister, same family or household	weetahtu	may refer to ones' non blood sister in the same wetu, longhouse or clan
a sister, any sister	• ummissiesin • neetat (or) wetompasin	• • female speaking

BOY

a son, a male child	mukkatchouks	In Narragansett, nummúckquáchucks = "my son", "my boy" My pupil or ward = nullóquaso (Narr.) (peewauqun= "Look well to him")
sons, male children (plural)	mukkatchouksog	
young man (a youth, teenager) (singular)	nunkomp	
young men (youths, teenagers) (plural)	nunkompaog	
very young man, boy	nunkompaes	younger than nunkomp
very young men, boys (plural)	nunkompaesog	
orphan (See CHILD)		

GIRL

girl , teenager	nunksqua	
girls, teenagers (plural)	nunksquaog	young women
little girl	• nunksquaes • squáese (Narr.)	"little young woman"
orphan (See CHILD)		

GRANDMOTHER

my grandmother, mother's mother	nokummus	
your grandmother (singular)	kokummus	
his/her grandmother	okummus	used as simply "grandmother"
a grandmother, any grandmother	wutt∞kummissin	addressing one respectfully as "grandmother"
grandmothers	okummusog	

GRANDFATHER

my grandfather, father's father	nummissoomis	Native spelling
my late (deceased) grandfather	numissoomissi	Native spelling
your grandfather (singular)	kummissoomis	reconstructed
his/her grandfather	ummissoomis	Native spelling
the grandfather of him/her	ummiss∞missoh	Obviative form. Native spelling
his/her grandfathers	ummissoomisog	
a grandfather, any grandfather (father's father?)	wutt∞ĭkkĭnneasin	addressing one respectfully as "grandfather"

ELDERS

male elder	kehchis	"he is old'
male elders (plural)	kehchisog	kehchisog waántamwog = "the old are wise"
female elder	kehchissqua	"she is old'
female elders (plural)	kehchissquaog	

SON-IN-LAW

my son-in-law	nosénemuck (Narr.)	"he is my son-in-law"
a son-in-law	wasénnumkqutche	
the son-in-law (daughter's husband)	wussénum	"he is the son-in-law"

DAUGHTER-IN-LAW

my daughter-in-law (son's wife)	nushin	reconstructed

your daughter-in-law (singular)	kushin	
daughter-in-law of him/her	wushimoh	Obviative form.
any daughter-in-law	wushimin	

AUNT

my aunt	nokummes	"little grandmother" (because of -es, diminutive)?
your aunt (singular)	kokummes	
his/her aunt	okummes	reconstructed
aunt, in general	wutt∞kkummissin	

UNCLE

my uncle	n∞susses	"my uncle by mother's side"
your uncle (singular)	k∞susses	
his/her uncle	• wussisses • wussusses	The different spellings show different ways it was said in different places ("dialect" difference)
wife of his uncle	ummittamwussoh ∞shesoh	Obviative form. Two words here
an uncle, in general	∞shesin	

COUSIN or RELATIVE

a cousin (by blood, marriage?), my kinsman, my kinswoman	adtonkqs	blood cousins are not unheard of
my female cousin	nutónkqs	also used for "kinswoman"
my female cousins (plural)	nutonkqsog	also used for "kinswomen"
my kinswomen (plural) ("my sisters")	nettahueog	Native spelling
my relative (singular)	nuttauwam	Native spelling
my relatives (plural)	nuttauwamoog	Native spelling
your female cousin (singular)	kadtonkqs	also used for "kinswoman"
your female cousins (plural)	kadtonkqsog	also used for "kinswomen"
the cousins of her (plural)	wadtunkqusoh	Obviative form.
his cousin, a cousin	watòncks (Narr.)	
my kinsman, kinswoman, my relatives, in general	nuttauwatueonk	"my people"
general respectful greeting of ones own people or allies (males)	nuttonkqsog	"sirs"
they are cousins	wattonksíttuog (Narr.)	

FRIEND (OR KINSMAN/KINSWOMAN)

my friend, my kinsman	neetomp	also used as a friendly "brother", "my brother". In Narragansett we say neetop
my friends, kinsmen (plural)	neetompaog	
your friend, kinsman (singular)	keetomp	reconstructed
your friends, kinsmen (plural)	keetompaog	reconstructed
his/ her friend, kin	weetomp	
his/ her friends, kinfolk (plural)	weetompaog	
our firnd, kins,am	neetompun	reconstructed
our friends (plural)	netapaunnanog	Native spelling
companion of same wetu, longhouse, clan (singular)	wutuomp	
a friend, kinsman, in general (singular)	weetompain	
friends, comrades	wetompâchick (Narr.)	
my companions or associates in war	nowepinnâchick (Narr.)	Nowepinnátimin = "we join together in war". Nowechusettímmin = "we are confederates". Wechussittûock = "they join together in war". Nechusé ewò = "this is my associate, companion in war".
a woman's kinsman, kinswoman (singular)	wuttinnunkkûmoin	"her kinsman, kinswoman, relative" ?
kinship, kindred, in general	ouwatûonk	
Guardian	waúchaûnat (Narr.)	
Guardians	waúchaûmchick (Narr.)	They who watch over, protect us"

INFANT

infant	peisses	" he, she is very small, an infant" Nonônese, nonónnis (Narr) = "a sucking child". noonsu = "He/she is a sucking child (suckling)".
baby, newborn	• papoòs (Narr.) • papeissu	• "papoose" • "he, she is extremely small"?
your infant sister	peississit keetompas	two words here
your infant brother ? (not sure of)	peississit keemat	two words here
when he, she is small	peississit	
infants, in general	nag papeississitcheg	"those who are small, infants"

CHILD

my child	nunnechân ?	"my growing one"
my children	nunnechânog	
your child (singular)	kenechân	
your children (plural)	kenechânog	
his/her child	wunneechan	"are born, come from him"
his/her children (plural)	wunneechauog	"are born, come from him"
our children (plural)	nunnechononog	Native spelling
their children (plural)	wunnechannooah	Native spelling
a little child (boy)	mukki	"bare bottom"--no clothes for a boy till about 10 years old.
a very little child	mukkiēs	seems to be for boys only ?
little children	• mukkiog • neechanog	• more for boys • boy or girl
a suckling, in general	nœnuk	
a suckling child	nœnukáe mukkies	children suckled many years to keep down population (nursing mothers can't get pregnant)
terms of endearment	• papeissesu • papeissisit • papéasek	"little thing"
children, offspring without regard to sex, age (plural)	neechanog	"they are born"
my offspring	nutontseonk	"my descendants"

my grandchildren (plural)	n∞ssesog	Native spelling. Noosis = "I have a grandchild" (Mayhew, 1722)
fatherless children (plural)	towiúwock (Narr.)	Orphans
twins	tackqíuwock (Narr.)	
the children, in general	wunneechâneunk	"from us are born"
Guardian (See FRIEND)		
Orphan (See "fatherless children")		ntouwiú = "I am an orphan"

MAN, WARRIOR

a tribesman	enin (or) nnin	literally "he is like us, one of us"; ninnu = "he is a tribesman, one of us"
a male	nompaas	
a man (See HUSBAND)	sanomp, sunnup	not certain of meaning, "man in genera (married)"?
a man	skeetomp wosketomp	skeetomp is common Algonquian term. wosketomp =used once for young brave (warrior)
warrior, war captain	keenomp	used once for warrior (war captain), "valiant"
warrior, high war captain	• mugwomp • múckquomp (Narr.)	used once for warrior (war captain), "great man", probably higher than keenomp
war leaders (in battle)	negonshâchick (Narr.)	
head Pinese Warrior ("War Chief")	missinnege	head Pinese Warrior of Wampanoag (Annawan was missinnege in King Philip's War)
men (plural)	wosketompaog	used once for young braves (warriors)
warriors, war captains (plural)	keenompaog	used once for warriors (war captains), "valiant
warriors, high war captains (plural)	mugwompoag	used once for warriors (war captains), "great men", probably higher than keenompaog
a young man	wuskenin	wuske = "young"
an unmarried man	mat mittumwussĭssiuenin	"mat" = not
middle aged man	kutchínnu (Narr.)	"getting, becoming old"
middle aged men (Plural)	kutchínnuwock (Narr.)	
a very large man in size	magoshketomp	"huge man", "giant"
a great man, "noble", councilor	ahtuskou (Narr.)	A councilman. Plural = atauskowaûg
my great men, important leaders, "nobles"	nuttahtoskauwomog	Native spelling
a warrior, soldier, fighter (on your side)	ayeuteanin	ayeuhteáu = "he makes war, fights"
warriors, soldiers, fighters (on your side) (plural)	aiyeuehteanûog	

enemy warriors, soldiers, fighters (plural)	matwaûog (Narr.)	"enemies". mecautea = "an enemy fighter"
elite warrior, councilor, protector of The Massasoit of Wampanoag	pneise (or) pinese	specially trained elite warrior; not certain of word meaning, but it may be something like "little spirit that moves all about". One Pinese Warrior could chase away 100 men. Plural = pniesesok
a man of different tribe, nation, race	missinnin	used for captives, tribes paying tribute, "a captive"
men of different tribe, nation, race (plural)	missinninnúog	used for captives, tribes paying tribute, "captives"
sachim (village leader)	sâchem (or) sontim (or) sâchim (Narr.)	"the strong one". Europeans used "Sagamore" to mean a lesser leader (probably corrupted from Delaware word, sakimaü = "He is the sachem").
sachims	sachimaüog (Narr.)	sontimoonk = "sachimship, sachimdom"
dead sachim	chepasôtam (Narr.)	"The departed (chepi) sachem"
priest, physician, Holyman	pauwau, powwâw (Narr.)	powwâw nippétea = "The priest is curing him"
healer, "conjurer"	manêtu	"One who chants, sings, drums, to drive away evil spirits of the sick & dying." -etu implies a process of change ("cure, getting better)"
chief priest	kehtpowwau	Plural = kehtpowwuog
prophet, wiseman, priest, philospher	taupaw (Narr.)	plural is taupowaüog
overseer of worship	nanouwétea (Narr.)	Burial overseer = mockuttásuit[3]
king (Great Sachim)	ketass∞t	kingdom = ketass∞tam∞onk
a prince	puppas∞tam	princes = puppas∞tammwog
ruler, governor	nanawunnuaen	from nanawunnum = "He rules over (primarily for safety)". Canotchet was called nanawtunu = "He is ruler"

[3] See below quote from Roger Williams on Narragansett language of death, dying; notice distinction between physical death, and spiritual aspects.

Grand Sachem of Wampanoag	Massasoit	a title, "great leader" or "great commander". The Massasoit was the Grand Sachem of all the Wampanoag people. In historic times the Massasoits were Ousa Mequin ("Yellow Feather); Wamsutta ("he has a kind heart"); and Pometacomet (" of the Masssoit's house"), also known as King Philip.

Quotes from *Introduction to the Narragansett Langauge*, 2002

Crossing over

As pummíssin[4]	He is not yet departed
Neene	He is drawing on (now he is about to cross over)
Paúsawut kitonckquêwa	He cannot live long
Chachéwunnea	He is near death
Nipwìmâw	He has crossed over
Kitonckquêi	He is dead[5]
Katitonckquêban[6]	They are dead and gone
Sequttôi[7]	He, she is in Black (wears black face-soot for mourning)
Séqut	Black face-soot for mourning
Michemeshâwi	He, she is gone forever
Mat wònck kunnawmòne	You shall never see him, her again

[4] Literally, "He journeys yet", **Passive Voice.**
[5] Physical death.
[6] **Passive Voice.**
[7] A condition maintained for weeks, month, up to a year (if a great person, like Sachim).

WOMAN

a woman	• squa (or) squaw • mittamwossis	• female in general • married
women	• squaog • mittamwossisog	• females in general • married
a young woman	• wuskittamwus • wusskennin	• married? • in general
marriageable virgin	kíhtuckquaw (Narr.)	
a virgin	• penomp • keegsquaw (Narr.)	• "stranger to men" • virgin or maiden
a prostitute	nanwunn∞dsquaen	"common woman"
an old woman	wénise (Narr.)	"a little bent over"
old women (plural)	wenîsuck (Narr.)	
little woman	ussqua	
nurse	noosâwwaw (Narr.)	
female tribal leader, "Squaw Sachem"	sonksq (or) suncksqua (or) sonkusq (or) sunkisq	"woman who rules" of which we can note Wettamoe of the Pocassets and Awashonks of the Sakonetts.
Great Old Woman Sachem	kechissunkisq	"Great-she rukes-old-women"
Medicine Woman	pauwausq	counterpart of male powwau. Plural = pauwausquaog
Chief, Great Medicine Woman	kehtpauwausq	plural adds -uaog

PEOPLE & FAMILY & TRIBE

• People of our Tribe[8] • Indian People not of our tribe[9] • Indians in general	• Nnínnuock[10] • Ninnimissinnûwock[11] • Eniskeetompaûwog[12]	General terms from Roger Williams (1643)
my people	nuttauwaog	Native spelling. All my people, my relations = wame nuttaúwaog
people of his	ummissinumoh	Obviative form. Native spelling
our common people	nummussannummunnonnog	Native spelling
my family	nutteashĭnninneōnk	
your family	kutteashinnŭnneōnk	
a family	teashiyeuonk (or) chasiyeûonk	blood relations
a family or band (?) or clan (?)	weechinnineummoncheg	"They go with him"
my descendants, my posterity (used on Martha's Vineyard & Nantucket)	nuppometuonk	Native spelling
People of First Light	Wampanoag	from word nnìnnuog, contracted to -noag. In modern Native American terms, Wampanoag is Wôpanâak
a tribe (or band)	chippissuog	"they are separate"
a tribe (or band), collectively	chippan∞onk	abstract noun form
a nation	wutohtimion	"those that live on this land"
nations	wutohtimoneog	ongtag magke wuttohmoneog = "other great nations"

[8] "Those like us"; "We are all alike". [*nnin* = "people, human beings of our tribe"].
[9] "Those not like us".
[10] Original text reads *Nínnuock*. The ending *-ock* (or *-ag* or *-uck* with a connective "glide" pronounced as "y" or "w") makes words plural (more than one) for the type of noun referred to as "animate" (creatures that are alive and move) plus others we can't understand the rule for at this time. The ending *-ash* is the plural for "inanimate nouns"
[11] *Missin* = "other *nnin* (captive people, inferior men)". Double consonants in the middle of a word (like nn in Nnínnuock, or hh, gg, ss, in other words, etc.) are pronounced like one letter—just as we do in English; for example the word "supper" is said with one "p" sound.
[12] *Skeétomp* ("SKEE-dahb") ="a man", a common Algonquian word used among surviving languages like Maliseet. Some believe the word, *Eniskeetompaûwog*, means "original surface-dwelling people" (Iron Thunderhorse, 2000). *Wosketomp* is a similar word suggesting a "young warrior) (*woskehteau* = "harms or destroys" with perhaps root *-wask-* = "young." The key root is *-omp* = "free, unbound".

Some common tribal names, from Roger Williams, *A Key..., 1643*

Nanhigganêuck[13]	Narragansetts
Massachusêuck	Massachusett Indians
Cawasumsêuck	Cawsumsett Neck Indians[14]
Cowwesêuck	Cowweset Indians
Quintikóock[15]	Indians of the long river (Connecticut)
Qunnipiêuck	Quinnipiac Indians
Pequtóog[16]	Pequot Indians
Muhhekanêuck[17]	Mohegans

[13]The plural ending *-êuck* ("ee-yuhck") is translated (incorrectly) "the people of". The endings "*-ock, -og*" for simple pluralizaton have the same meaning as *-êuck*. So, *Nanhigganêuck* ("Nah-hih-gah-NEE-yuhck") has been translated, "The People Of The Small Point Of Land". *Massachusêuck* is translated "People of the Great Hills". *Cawasumsêuck* means "People of the Sharp Rock". *Cowwesêuck* means "People Of the Small Pine Place". *Qunnipiêuck* = "People of the long-water place" (quinni-auke-pe) or "People of the place where the route changes". Pequtóog is translated usually "Destroyers". *Muhhekanêuck* means either "The Wolf People" or, in Prince & Speck, 1903, "People of the tide river".

This analysis of a word into its elementary units of root/stems & other elements is guided by the principal of *polysynthesis* (see Mayhews' unique letter of 1722—probably the only written description of the language given by a fluent speaker). English-language words can be understood in a similar manner; e.g., the words <telescope, telephone, television, telegraph, telegram, telepathy, telemetry> all have in common the Greek root *tele* (far off, at a distance) which goes into these words. The other roots (-scope, -phone &c) all have their individual meanings which when combined with other roots give us new words such as <microscope, periscope, Dictaphone, microphone, & c). Our manner of teaching Algonquian is quite similar to the word-analysis we just presented for English-language words.

[14] Probably Pokanoket/ Wampanoag of Sowams who occupied lands from Sowansett River to Pawtucket River within Cawsumsett Neck in Bristol & Warren, RI

[15] The recent book by Iron Thunderhorse is a good reference for Indian place names in southwestern New England.

[16] These are ancestors of the Modern Pequots, including groups known as Mashantucket, Paucatuck, Eastern Pequot Indians, *inter alia*, in and around Ledyard, Conneticut.

[17] Adopted and modified from an editorial footnote in *A Key into the Language of America.* Providence, RI: Narragansett Club, 1866 Edition, J. R. Trumbull, Editor. The Trumbull edition has many useful comments from historical sources. We are indebted to Dr. Trumbull for some historical editorial remarks used in the present book.

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